

"But you must," answered the man, kindly; "I pay for my papers, and I wish to pay for my sunshine, as well, for it is precious little of it one gets in traveling up and down the world. Keep the dollar to remember me by, and now tell me what your name is."

"Dick Horner, sir," was the answer.

"Dick Horner, eh!" exclaimed the man. "Well, Dick, I think I can speak for all these people when I say we are glad that you are not like the little Jack Horner of long ago, who selfishly sat in the corner eating pie all day long."

And the glances and smiles that Dick received as he passed out assured him that the man had, indeed spoken for all.—*Morning star*.

### The Home of Grateful Hearts

ELIZABETH B. WALKER

Here upon this side of the world, there are many pretty maidens with blue eyes and rosy cheeks. But the two maidens of whom I am going to tell you were very different. Their cheeks were smooth and dark, and their black eyes slanted under long, narrow lids. Nevertheless, they were thought beautiful in their own land, on the other side of our world.

They were sisters, the only children of a rich planter. The oldest was named "Daughter of the Sun," for the sun shone brightly at her birth. The sister was "Daughter of the Clouds," for her birth was shadowed by clouds.

The two girls, nearly the same age, were brought up together and were inseparable. Everything joined to make them happy.

By and by, alas! trouble came. Their father died. As he had no other heirs, all the plantation belonged to them. There was a strange clause in the will, however. The land was never to be divided or sold, but the crops were to be divided each year, between the two sisters, in the proportion of sunny and cloudy days there had been.

Immediately, both young girls (for they were young enough to learn, fortunately) began to think of their own. Nothing prevented their dividing the servants and the household goods, and soon each had her own part of the house, and her own servants. The two became rivals, not sisters.

The first crop went mostly to "Daughter of the Clouds." That made her sister angry, for her coolies had worked too. The next year she refused to work, and "Daughter of the Clouds" did all. The crops of bamboo and rice were large, and most of it belonged to "Daughter of the Sun," who had done nothing at all.

The next year neither sister worked with any heart, and the crop utterly failed. Then, though there was plenty of land, both households were threatened with starvation.

The sisters saw how foolishly selfish they had been, and they had a long talk.

"We will live together in one family, as in the old days before our father died," said "Daughter of the Sun."

"What is mine is yours," said her sister, "for clouds are naught without the sun."

"And the sun naught without the clouds," said the eldest.

So they joined their households into one family. All the coolies worked together on the plantation. The sisters lived in love and harmony, each planning for and thinking of the comfort and happiness of the other. There was friendly feeling and co-operation among all. At the end of the year the crops were larger than ever before, and now there is no richer plantation in all Japan, and even strangers know it as "The Home of Grateful Hearts."—*Morning Star*.

### SAVED BY A HYMN

A song is often more powerful than the most eloquent oration. A touching story is related by an English actress who one day while passing along a street, heard singing. She looked in at an open door upon a little prayer meeting and caught the words:

Depths of mercy! Can there be  
Mercy still reserved for me?

She entered, listened a while, and then went away, but the hymn went with her. She became a Christian and determined to leave the stage, but the managers would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Standing there with clasped hands and streaming eyes, she sang:

Depth of mercy! can there be  
Mercy still reserved for me?  
Can my God His wrath forbear,  
Me, the chief of sinners, spare?

The audience was melted by the pathetic confession and plea and many sought the same mercy.—*The Christian Life*.

## Our Young People

### SABBATH SONG

C. F. YODER

(Tune, *Jesus keep me near the cross*.)

Welcome, holy Sabbath day,  
Bringing joy and gladness,  
In thy quiet happy hours,  
Life must lose its sadness.

Cho. Sabbath day, Sabbath day,  
Happy, holy, ever,  
Blessed be thy peaceful calm,  
Blessed be thy Giver.

Day of rest I welcome thee,  
For I'm worn and weary,  
Gladly do I turn from toil,  
To thy rest so cheery.

Blessed day of prayer and song,  
Cease thy service never,  
Upward look and upward lift,  
Thou dost bring me ever.

### WHAT IS A PROFITABLE SABBATH?

Ex. 20:8-11; Isa. 58:5-14

Topic for March 6

The institutions of marriage, the Sabbath and (possibly) the tithe are as old as the family of man. They were not given by arbitrary command, but are founded upon deep-seated needs. History has proven that any nation which dares to debase or disregard them, must sooner or later sink in its own corruption, and give place to another. The tendency is

to do the things which seem to give the most pleasure for the moment, rather than the things which require present self-denial that the general good may be promoted. We therefore see people rushing headlong into dissipation, sensuality and avarice, leaving all thought of consequences, until the day of reckoning.

It is the work of those who love God and seek his kingdom and his righteousness, to resist this tendency, and keep men squared to the right, which is the will of God. The Sabbath is the special topic for this lesson. It is well to study it. Parents do not give instruction to the children about its purpose and the proper way of observing it, as was once commanded, and consequently many grow up with the idea that it is a custom for the religious, which, if they do not profess to be religious, they must break at pleasure. It would be as well to argue that sleeping at night is merely a custom. Sooner or later the one who squanders his time of rest, be it the night or the Sabbath, will come to grief.

Below are given some references on the observance of the Sabbath under the old covenant. There will scarcely be time to read them all in the meeting, but the leader can use them in making a little review of the Old Testament Sabbath or select from them the most important.

#### THE JEWISH SABBATH

Given a special meaning for the Jews, Deut. 5:14, 15; Ezek. 20:11, 12.

Manner of observance: Negative commands—no work by household, Ex. 20:10; stranger, Ex. 34:21; or cattle, Ex. 35:2, 3; no burdens, Neh. 13:19; no trading, Neh. 10:31. Positive commands—to keep it holy, Ex. 20:8; Isa. 56:2; Isa. 66:23; II Kings 4:23; Num. 28:9, 10.

Punishment for non-observance, Ex. 31:14, 15; II Chron. 36:21.

Blessings for obedience, Isa. 58:13; Jer. 17:24-27.

The Sabbath proper existed before the Mosaic dispensation. See Gen. 2:2, 3; Gen. 8:10-12; Ex. 16:5, 23.

Its object is man's good, Mark 2:27.

It is to be observed in the spirit of its object, rather than the letter of the law, II Cor. 3:6; Mark 2:23-28; Isa. 58:6, 7.

Its object includes—first, rest, Ex. 23:8-11; Ex. 23:12, and second, worship, Isa. 66:23; Luke 4:16-31.

In harmony with these objects are, works of necessity, Luke 13:15; Mark 2:23-28; works of mercy, Luke 14:5, 6 and works of kindness, Mark 3:1-6.

On the observance of the first day instead of the seventh. See John 20:1, 19-26; Acts 20:7; I Cor. 16:1, 2; Rev. 1:10.

#### FOR OPEN DISCUSSION

1. What is to be learned from the fact that, from Saul's accession (1095 B. C.) until Jehochim's deposition by Nebuchadnezzar, (606) was just 490 years or 70 years of Sabbaths? See II Chron. 37:20, 21 and Ex. 23:10, 11.

2. What are some things not in harmony with rest and worship, which yet are commonly indulged in on Sunday? Pass judgment upon extra chores, big dinners, Sunday newspapers, base ball, skating and the like, studying of lessons for Monday, etc. Name other things.

3. What special temptations to Sabbath-breaking does this community present.

4. How can we promote a proper observance of Sunday.

C. F. YODER.

### INFLUENCE FOR EVIL

MRS. DELLA TEETER

"Evil communications corrupt good manners."

By association with persons of rude habits we gradually grow into them, unless we are strong enough to resist these temptations.

We find the mind of a child weak and unable to control itself or to resist that which